THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"A little that a righteous man hath is better than the riches of of many wicked. For the arms of the wicked shall be broken: but the Lord upholdeth the righteous"* (PSALM 37: 16, 17).

No. 41, Vol. LXXVIII. Thursday, October 12, 1916. Price One Penny.

## CARE OF THE BODY A RELIGIOUS DUTY.

ADDRESS DELIVERED IN THE TABERNACLE, SALT LAKE CITY, SUNDAY, JULY 30TH, 1916, BY ELDER LEVI EDGAR YOUNG.

WHILE we are in the spirit of worship, I wish to call your attention to a particular teaching of the Prophet Joseph Smith. It is found in the eighty-eighth section of the Doctrine and Covenants, and is one of many truths contained in a revelation given at Kirtland, Ohio, December 27th, 1832. Beginning with the fifteenth verse, we read:

"Now, verily I say unto you, that through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father."

There are some very wonderful truths expressed in these sentences. They are instinct with a living power from God. It seems to me that Joseph Smith had a vision of the Infinite. It looks as if he knew all things, and wanted to communicate his knowledge to other men. So he has communicated a great truth to us—a truth ideal in its scope, yet practical in its worth. "The spirit and the body is the soul of man." The spirit is an organized intelligence, begotten in heaven. When the spirit is sent to this earth, it is clothed in a tabernacle of flesh, through which it expresses itself. This flesh is the body, and it was created by and through

the divine laws of God. Man's body, therefore, is divine. It is of God, and in the beginning was pure. Because of man's sin, it has become impure. It is sometimes even filthy; but this is all because man has dropped into a state of ignorance, and you know that there is "no darkness in the world but ignorance." Herbert Spencer has said, "As with the physical, so with the ethical." I say as with the body, so with the spiritual and ethical life. If the body is healthy, we live. By reasoning, then, if the body is unhealthy, we can not live.

Now, there is a subject that we are asked to think about at present as a civic society. It is that of prohibition. That is, the prohibiting, by law, of the sale and manufacture of intoxicating beverages. The great argument for prohibition lies in the principle I have just mentioned. If there is anything that destroys the functions of the body in any manner whatever, it is wrong—even sinful—to partake of it in any form. It has for many years been known that alcohol is destructive of the vital organs and great nervous system of our bodies, and for this reason, above all, it should be let alone, and the Latter-day Saints should be the greatest prohibitionists of the world to-day. And I think they are. One thing I am quite certain of, is the fact that when we obtain prohibition by legislative enactment, it will be made effective in this state because the majority of the people are prohibitionists on principle, and the law will be but an expression of their convictions, which they have had for years.

Since the days of Kirtland, the Latter-day Saints have been admonished to live the Word of Wisdom, and I think this constant admonition has had the effect of producing a religious society here in Utah that is making a mighty effort to live upright and cleanly lives. The argument for prohibition is a religious one, and in our considering the subject, I think we should carefully study the teaching of the Prophet Joseph Smith when he announced that our clean bodies and our clean spirits will constitute our souls.

Our attention was called to the fifty-ninth section of the Doctrine and Covenants in this morning's meeting. In connection with this section, let me read to you parts of section eighty-nine. It is our Word of Wisdom, and we shall show wisdom if we shall read it often and think about it much. It is our message of prohibition to the world, and for rare beauty and simplicity, it is unequalled by any other ethical and practical code that I know of.

"A Word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and church; and also to the saints in Zion. To be sent greeting—not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints. Behold, verily, thus saith the Lord unto you, in

consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation. That inasmuch as any man that drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And, again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. * * * And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

We should try to live the Word of Wisdom, a few paragraphs of which I have read, and living it, will teach us how to live better than preacher or book. By our learning each day a little more of what it means to live right, we come to have a greater honesty of purpose, greater courage of our convictions, a greater desire to help man as we help ourselves to become better, and we develop a larger love of God. I sometimes think that we are too lax in our teachings of the fundamentals of morality. We should become acquainted with, and obedient to the moral forces of life, and we should cultivate strength, beauty, and character, by right action and noble motives. We know full well that we serve God best, as we act right, and think intelligently and morally.

The question of prohibition is one of morals, and now we have made it a political question, let us cast our vote to make Utah a prohibition state, not because of some political scheme of the parties to obtain favor, but because from the standpoint of right, we want liquor forever prohibited among our people, and among all people. Prohibition laws, like many others, have simply narrowed the wrong of the liquor traffic to illegality. We have substituted too much statutory righteousness for the fundamental principles of right, and the laws of nations to-day indicate how peoples have narrowed sin to mere illegality.

One of the wonderful lessons to me in the life of Jesus Christ is, that He laid down the fundamental principle that righteousness

is not statutory, but a part of one's spiritual life. He had no patience with those who based their religion on ritual observances without any semblance of moral relations. He wanted men to love justice, to have mercy, and to develop good faith, the qualities that constitute the real life of the moral law. So we must look more and more to our moral lives. We must seek more and more the fulness of the divine life. Spiritual development is the duty of the hour. We should sound the depths of our natures and see what transcendent powers we have.

It is truth and sincerity that are called for to-day in life's great battle. Are we responding to truth above all things; and do we love truth better than material things? I hope we do. For then our acts and motives will be based on the principles of right, justice, and a desire for the establishment of God's kingdom on the earth.

In the great ethical gospel codes given by revelation from God, you find the truths that teach us to live and to come to a recognition of our better beings. It is a great problem, however, as to how both society and the individual may be purified. I put the question directly: How can sin be eradicated from the individual heart and from society? How can we teach the fact that the body with which God has tabernacled the spirit is divine? How can humanity really become purified until society says: "This body I shall protect and sanctify by righteous living, for God gave it to me, and I hope to give it back to God in its purity"? The Latter-day Saints have a wonderful message to give to the world. We hold that no man can be immoral, in any sense of the term, and partake of the Spirit of God. For us to be moral means to live correctly. To-day we should consider the things that are harmful to our bodies and mentality. We should eat and drink only those things which make us living, vibrating, vitalized beings. We should learn to live. Prohibition is before the people, fundamentally because we hold it a truth that certain things are harmful to the body which God has created; and certain things, therefore, injure the spiritual self. Arguing, therefore, the Latter-day Saints have already become the greatest prohibitionists of the world. I only hope that we can carry out the theory more in the future than in the past, and that when prohibition comes to be a state law, or a Constitutional amendment, it will be an expression of a great principle that the people of Utah are living up to.

The gospel of Jesus Christ, therefore, teaches us what we may do, and must do to live and to look up and to know God. How many of us are coming to a realization of ourselves? How many of us are growing to-day into a higher and better life? How many of us will find to-morrow a still greater day than to-day has been? If we are living these fundamental truths, or trying to live them, we are creating sentiments in society, and standing for principles

that will create powerful personalities, and the power of the personality of the man and the woman accepting the gospel of Christ will be great to influence the world to righteousness.

My brethren and sisters, we must come to the realization of our better selves. We must more and more, each day, live nearer to God, and express that nearness to our God in noble action, charitable deeds and loving thoughts for God's children. Then we will prove to Jesus, the Redeemer, that we love Him. We are hearing so much about the needs of the world to-day. The world is steeped in sorrow, and men and women and children are crying out to their God for spiritual food; they are longing more and more for God. Personally, I believe that humanity to-day is seeking God more than ever. I do not believe that man is really giving up faith in God. I have too much faith in my fellowman. The world is slowly coming to a realization of itself, and humanity is more and more searching for truth, and truth is coming to humanity, as it is sought for and prayed for.

God's children are not wholly in the dark. There is too much divinity in their spiritual selves. There are great forces in the world acting upon the heart of the individual, and upon society for their perfection, and this great war is one of them. When it is over, we may argue the economic, the civic, the religious, the social results of the war, but one thing I believe will be certain, God's children, more in humility than ever before, will seek the Father and the Son, and ask for the greater life and light, which every human soul naturally craves.

Now we do have a message to give to the world, the message of Jesus Christ, the gospel, the good news, the power of God unto salvation. It behooves you and me to come into the folds of Christ through the waters of baptism, first having great faith in God, and repenting with a true repentance before God. Jesus Christ is the Redeemer of the world, and we are free to march on to perfection, for the Latter-day Saints know for a truth that the glory of God is intelligence, and that man can only be saved as he has knowledge. Therefore, when we have come within the fold of Christ, we believe in the great onward march to perfection in intelligence and the moral law, based on the great principle given by the Prophet Joseph Smith, that the "spirit and the body are the soul of man," and the purification of both, by proper living, will give us redemption, after we have come to the recognition of God's great principles of salvation, and live up to them with our souls. Do I not realize that we learn truth only very slowly? Yes. Truth comes with the sweat of our brows and the anguish of our souls. We learn truth by seeking truth. We learn truth by mastering ourselves, and always knowing for a certainty of the power of the gospel of Jesus Christ.

"For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light

cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth its course, and claimeth its own; judgment goeth before the face of him who sitteth upon the throne, and governeth and executeth all things."

These words, with what I have already quoted, show the broad, beautiful principles of the moral law of the gospel of Christ. So we are prohibitionists in the broader and truer sense. May God help us to understand these principles and to purify ourselves by righteous living. May God help us to become masters of ourselves and to come to a realization of the glory of God and His merciful blessings unto His children. Amen.

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## FATHER.

At the sound of gay laughter, father looked up, startled. Then he turned back to his desk, and finished his methodical preparations for "closing up." It was Kittredge's girl; she often came to walk home with Kittredge. Father's gentle face settled into wistful lines; it had sounded like Betty's voice; how pleasant it would be if it had been Betty herself!

All the way home, on the trolley, father kept thinking of the girls. There were three: Martha, who was engaged to young Dale—a splendid match, everyone said; Julia, who was a beauty, and Betty. They were splendid girls, all of them, much prettier than Dell Kittredge, and yet—father's thoughts ran back to their babyhood; even then he had not known how to play with them very well, but Annie had been alive to help. Since she died, father had somehow lost touch with his girls. He had worked harder and harder as the cost of living had increased, but it needed something more than that; he wished that he could ask Kittredge what it was.

Dinner was ready when father reached home; it was a good dinner, and the girls chatted gayly about their dresses, and friends, and plans. They did not talk to father, and he ate in silence. After dinner, he went into the parlor to read the newspaper; but presently young Dale appeared, and father knew that he and Martha did not want anyone else about. He wandered out on the piazza; and finding a gay group of young people there with Julia, he went slowly upstairs. Betty, as she passed the door of his room, saw him sitting there in the dark.

"All alone?" she asked.

"All alone, Betty," he answered. He tried to say it cheerfully, as if he did not care; but Betty came in.

"I wish I could stay," she said, "but Dell Kittredge is waiting for me downstairs, and I've promised to go down to the library with her."

"Dell Kittredge!" father exclaimed.

"Why, yes—why, daddy, what's the matter?"

"Nothing," father answered. "Run along, little girl. I've seen her at the office sometimes, that's all. She comes to walk home with her father; they seem to have great times together."

Betty stopped, and kissed his forehead. "I guess they do, daddy," she said.

The next day, when father reached the office, he found a letter on his desk. The writing seemed vaguely familiar. He opened the letter with a puzzled frown. It read:

Daddy Dear. You are cordially invited to escort your daughter Betty home to-night at five o'clock.

Very sincerely yours,
Elizabeth Morris.

Father read it over three times, then he put it carefully away. He straightened his thin shoulders, and glanced happily about the office. He looked ten years younger.—SELECTED.

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## WHEN TEMPLES ARE REARED.

"BY-AND-BY Zion will be built up; Temples are going to be reared, and the holy Priesthood is going to take effect and rule, and every law of Christ will be obeyed, and He will govern and reign King of nations, as He now does King of saints. Pretty soon you will see Temples reared up, and the sons of Jacob will enter into the Temples of the Lord. What will they do there? They will do a great many things. When you see Zion redeemed and built up—when you see the people performing the ordinances of salvation for themselves and for others (and they will hereafter), you will see simply this (but I have not time this morning to tell you only a little part of it): About the time that the Temples of the Lord will be built and Zion is established—pretty nigh this time you will see (those who are faithful enough), the first you know, there will be strangers in your midst, walking with you, talking with you; they will enter into your houses and eat and drink with you, go to meeting with you, and begin to open your minds, as the Savior did the two disciples who walked out in the country in days of old. About the time the Temples are ready, the strangers will be along and will converse with you, and will inquire of you, probably, if you understand the resurrection of the dead. * * * They will expound the Scriptures to you, and open your minds, and teach you of the resurrection of the just and the unjust, of the doctrine of salvation: they will use the keys of the holy Priesthood, and unlock the door of knowledge, to let you look into the palace of truth. You will exclaim, That is all plain: why did I not understand it before? And you will begin to feel your hearts burn within you as they walk and talk with you."—BRIGHAM YOUNG, *Journal of Discourses*, Vol. VI., pp. 294-5.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 12, 1916.

EDITORIAL.

## WHERE WAS THE GARDEN OF EDEN?

THE question is sometimes asked, Where was the Garden of Eden? Learned men have written elaborate treatises on that question. All sorts of conjectures have been offered. Some have suggested Asia; some America, and some a supposed continent at the North Pole, now submerged.

Many Latter-day Saints are inclined to the belief that our first ancestors made their appearance upon this earth on the North American continent, and they sometimes wonder whether this belief is contrary to the story in Genesis, in which the Garden of Eden forms, as it were, the stage setting. According to Genesis the Garden was situated in the Land of Eden, and its location is, further, indicated by reference to a certain river which took its rise in Eden, flowed through the Garden and watered it, and, after having passed through the Garden, separated into four branches, or "heads," named, respectively, Pishon, Gihon, Hiddekel, and Euphrates. But where this land, this Garden, and this river, with its four branches, were situated, whether in America, Asia, Africa, or at the North Pole, the author of Genesis does not say. There is no ancient revelation on that question.

Some scientists have formed the conclusion that the Garden must have been in Mesopotamia, and that the river now known as Euphrates is the Euphrates of Genesis 2: 14; but that is about as logical as if one should say that Provo, a city in Utah, is in Palestine, because it is located near the Jordan River. Delitzsch thinks that Hiddekel and Euphrates are the rivers now known as Tigris and Euphrates, and that Pishon and Gihon are two canals, one on the west bank and one on the east bank of the Euphrates, but that theory assumes that the river mentioned in Genesis, by which the Garden was irrigated, was identical with one of the four branches into which it was divided after it had passed out of the Garden.

No place on earth, with such topographical characteristics as those delineated in Genesis, in the story of the Garden, is now known. The Bible does not tell us where to look for it. And even if it did, we should probably look for the four rivers in vain, for the surface of the earth has passed through radical changes.

Let us now turn to the Doctrine and Covenants. Does that inspired volume give us any information as to where the Garden of Eden was located?

From Sec. 107: 53-57, we learn that Adam, three years before he died, or eight hundred and twenty-seven years after his first appearance on this earthly sphere, called some of his descendants together in the valley of Adam-ondi-Ahman, in North America, and that the Lord there comforted him and appointed him the head of the human family, which appointment was sustained by the gathered multitude, and they called him Michael, the Prince, the Archangel. At the same time Adam "predicted whatsoever should befall his posterity unto the latest generation."

In Sec. 116, we learn that Adam-ondi-Ahman is "the place where Adam shall come to visit his people," as spoken of by Daniel, the prophet.

It should be noted that the revelations here quoted say nothing about the Garden of Eden, or whether that delightful home of our first ancestors was in Asia or America. They only tell us that Adam and many of his descendants held a conference in a valley on the North American continent, three years before his death, and that another important gathering will convene there. That Adam spent some portion of his long sojourn on earth, on the western hemisphere, is clear from the Doctrine and Covenants; but not that he appeared there first. Probably he did. In all probability the Garden of Eden was in America. Among scientists, August le Plongeon—if we may quote him as a scientist—was firmly convinced that Man first appeared in America, and that the ancient civilizations of the world were of American origin. But there is no revelation—ancient or modern—that can be quoted as authority for that view.

This was the opinion of Orson Pratt also. He says:

"The very first man who had dominion on the face of the earth, under the direction of the heavens, once dwelt upon this [the American] continent. His name was Adam. Whether his first residence was on this land, whether the Garden that was planted for his occupation was on this Continent, or some other, is not revealed in any written or printed revelation. But he certainly did, in the course of his lifetime, either from this being his native land, or by emigration, actually come in possession of this part of the globe; and a large settlement was formed, and the righteous who lived before the flood inherited it, and no doubt left their blessings on the land" (From a sermon delivered in Salt Lake City, December 27th, 1868, *Journal of Discourses*, Vol. XII., p. 338).

But although the revelations extant do not direct us where to look for the Garden of Eden, they contain many important truths that should not escape our notice. The place appointed for Adam's residence was a *garden*, not a palace, such as potentates later reared by the sweat and blood of fellow-beings. It was among the trees of the Garden that God walked and instructed our parents. It was a beautiful place, according to the divine ideal of beauty. For God was the gardener. It was not a place in

which there was no work; for God put Adam there "to dress it and to keep it" (Gen. 2: 15). And not only that, but the Lord caused Adam to study the works of His hands. He brought before him all the living creatures—cattle, fowls, beasts—and Adam named them. That involved a study of their anatomy, their characteristics, etc., for there could be no intelligent classification without previous observation of their structure and habits. To divide the animal kingdom into genera, species, families, is to "name" them, and this Adam did, his heavenly Father being his instructor. We may well suppose that the Lord, in a similar manner, brought before him the vegetable kingdom, and caused him to name the trees and plants, shrubs and grasses, etc. Similarly, no doubt, his attention was directed to the stars; and to the structure of the earth, so that when he left the Garden, he was fully equipped for the struggle for existence. He did not begin life as an outcast, dependent on accidents and instinct for means whereby to satisfy hunger and procure shelter; but as a scholar graduated in God's own university, and fully equipped for the duties before him as the ruler of all that God had created on this earth. These are some of the great lessons taught us in the story of the Garden.

J. M. S.

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## MINUTES OF NOTTINGHAM CONFERENCE.

THE semi-annual Nottingham conference was held at the Corn Exchange, Thurland Street, Nottingham, on Sunday, October 1st, 1916.

The morning session commenced at 10:30 by singing, "The happy day has rolled on." Prayer was offered by Brother George Thompson, of Eastwood branch.

The Sacramental hymn, "Lord, accept our true devotion," was sung, after which the Sacrament was administered by Brothers Samuel Pears and Philip Calladine, Sen., assisted by Brothers William Orme, Wilfred E. Thompson, William E. Greatorex, and Herbert Goddard. Sister Nellie Clarke played a selection on the organ during the passing of the emblems. The Sacrament concert recitation was led by Gladys Orme.

A duet was sung by Winnie Haines and Kathleen Robinson.

The exercises by the Eastwood Sunday School, occupying thirty minutes, were led by Brother George Thompson. A hymn was sung by eleven of the scholars. A trio was sung by Rachel Thompson, Ida Carrington, and Ivy Papworth. The Ten Commandments were recited by the Sunday School children.

President George F. Richards complimented the children on the excellent manner in which they had rendered their parts; also the Sunday School workers for the splendid work they were doing in

the Sunday Schools, as evidenced by the class exercises of this morning. The parents of these children must feel greatly honored to have their children acquit themselves in such a creditable manner. They should also be appreciative of what these Church workers are doing for their children. Our children can bring unto us, their parents, either honor or dishonor, by their conduct. The Lord has commanded that we honor father and mother. Surely this is not an unreasonable command, since our parents loved us first and gave us an honorable birth. Their just recompense should be love for love, and honor for honor. Through honoring our parents, whether they be alive or dead, we learn to honor our heavenly Father. The Lord has said, "If a man love me, he will keep my words." If we love our parents, we will be obedient unto them. The Lord has also said, "Inasmuch as ye do it unto the least of these, my little ones, ye do it unto me." When children are good and kind to one another, in the home, they honor their parents, and bring unto them happiness. No person has a right to do wrong. It brings reproach upon parents and kindred, upon the Church, and upon his associates. President Richards said that this principle is made impressive in the lines by Margaret Johnston Graflin, entitled, "A mother to her son," which he then recited.

President John D. Hooper made a few announcements, and invited all to the afternoon and evening sessions.

Singing, "Sabbath morning comes with gladness." Benediction by Sister Frances Mills.

The afternoon session commenced at 2:30 by singing, "Prayer is the soul's sincere desire." Prayer was offered by Brother Frank Wheatley.

The Sacramental hymn, "Reverently and meekly now," was sung. The Sacrament was administered by Brothers Samuel Pears and Philip Calladine, Sen., assisted by Brothers William Orme, William E. Greatorex, Albert C. Walker, and John W. Bradwell.

President John D. Hooper presented the names of the general and local authorities of the Church, and the officers were unanimously sustained.

A vocal solo was rendered by Miss Mabel Croft.

The Nottingham branch was reorganized, with local brethren and sisters as officers, all of whom were unanimously sustained, and later set apart to their various offices by President George F. Richards. Following is a list of the branch officers: Joseph Robinson, president; Walter Haines, first counselor; Albert C. Walker, second counselor; Mary Bursnell, branch clerk; Joseph Robinson, chorister; Nellie Clarke, organist. Walter Haines was sustained to receive the office of priest, and was ordained to that office by President George F. Richards. The members of the new branch presidency spoke briefly, expressing their

appreciation of the honor conferred, and their determination to magnify their callings.

Elder Richard C. Wilkin said that he loved the work of the Lord, and felt honored to be called into the service of the Master as an ambassador of the truth.

President George F. Richards spoke upon the subject of missionary work in the Church. All should be missionaries in some capacity. If not formally called to missionary work, there still exists the responsibility the Lord has laid upon us, namely: "And again, I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness" (Doc. and Cov. 38: 40, 41). Also, "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads" (Doc. and Cov. 88: 81, 82). We have all been thus warned, either directly or indirectly. If not by hearing the word from the missionaries, directly, we have received it through our parents, who had thus heard it. There are various ways in which we can do missionary work. When a man lives a good life, he reflects honor upon the cause which he has espoused. Hence, the admonition of the Lord, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." A man may labor in the Church organizations when called to do so. He can lift his voice against sins observed in those of his associates, suggesting a better way; he can engage people in gospel conversations, etc. If a person has the missionary spirit, he will find a way to manifest it in good works. One brother has been heard to say that he aims to have at least one gospel conversation each day, and more, where possible. There is no work fraught with greater satisfaction and joy than missionary work. One is then working both for the Lord and his fellowmen, and the blessing is about equally divided between the recipient and the giver. Both are enriched; neither is impoverished thereby.

Singing, "High on the mountain top." Benediction by Brother Albert C. Walker.

The evening session commenced at 6:00 by singing, "Sweet is the work, my God, my King." Prayer was offered by Brother Thomas Hickling. Singing, "From Greenland's icy mountains."

Elder Walton E. Bodily then bore a strong testimony of the gospel of the Lord Jesus Christ, as taught and practised by the Church of Jesus Christ of Latter-day Saints.

A duet was rendered by Sisters Lizzie and Louie Welch.

President George F. Richards proceeded to show that the gospel received by the Latter-day Saints, and, by them, taught to the

world, is the same as that taught by Jesus, our Master, and His disciples of the primitive church. If we go to the law and the testimony, as the Prophet Isaiah has suggested, we find the evidence of the correctness of the claims we make. We only desire of men an impassionate discussion with them of the gospel, from a Biblical point of view. The truth will, in the process, manifest itself. Because our doctrines are thoroughly scriptural, none of our elders become converted to other religions; but, on the contrary, many thousands of good people are, by them, converted to the truth. In this great work of preaching the gospel, we are coworkers with the Lord. He aids us, and, where prejudice is not too deep-seated, He impresses men, by the operation of His Spirit, with the truth of our testimony. We will sow; some others water, perhaps; but the Lord will give the increase; and to His name be ascribed the honor.

A duet, "Jesus, my Savior," was sung by Sister Charlotte Orme and Brother George Bradley, Sen.

President John D. Hooper then delivered a good address upon the work of the Lord.

The closing hymn, "God be with you till we meet again," was sung, and the benediction pronounced by President George F. Richards.

At Nottingham, on Saturday, September 30th, at 3:30 p.m., a meeting of the local Priesthood and saints was held. Reports from two of the branch presidents showed that about seventy-five per cent. of the children attending their Sunday Schools were children of non-members of the Church. President George F. Richards outlined a policy of missionary work which he desired to have adopted in the mission, by which the branches would be in the hands of local brethren and sisters, who should look after the saints, and liberate the traveling elders, that they might devote their efforts to real missionary work among the strangers. The saints should render all possible assistance to the elders, and all work in harmony for the advancement of the work of the Lord.

GEORGE BRADLEY, SEN., Clerk, pro. tem.

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THE laying on of hands could have been no empty form; it must have meant something, and, even as the outward and visible sign of the conveyance of authority, pointed to the original bestowal of the trust by the hands of Christ Himself and passed on from man to man and generation to generation. The prophet may have needed no such outward attestation of his right to instruct the flock of Christ; his word was its own evidence; but if there be one fact beyond dispute it is that the ordinary minister, by whatever name he be called, was instituted by this method.—From "*A Spiritual Pilgrimage*," by REV. R. J. CAMPBELL.

## REFLECTIONS ON THE LONDON CONFERENCE.

On entering "Deseret" hall one was struck by the semi-darkness, due to the windows being painted in accordance with the lighting regulations.

The morning session was a fine display of Sunday school work, and carried one back to the good, old school days. The children, with their happy little faces, showed great determination to get through with their lessons, and they did it very well indeed, a fact which proved the teachers' devotion to their work. They marched like little soldiers up to the stand, and formed up in a line, not a bit timid, just like grown ups, singing or reciting their lessons. God grant that they all may grow up faithful in the gospel, to be ambassadors of the truth, for in such we see the future generation, and let us hope that they may have the long-desired peace, and not continue in the wrong way in which our ancestors walked—the way that has led to this world-conflict. May they abide in the gospel of Christ.

Part of the afternoon was occupied in sustaining the Church authorities. How beautiful it is that everything in this Church is done by common consent! It is the voice of God and the people that sanction all things in the Church of Jesus Christ. It is ordained that every individual member should take some active part and carry some responsibility in the building up of the Church, each one to be influenced by the Spirit of God, being animated by it as a living member. It is designed that this Church shall be alive in every part; that every individual particle shall be influenced by the spirit thereof. For this reason we are called together from time to time to manifest our willingness to sustain the men presiding over us, through whom comes the word of the Lord to us in an organized capacity. It is for the first time, I believe, that lady missionaries were sustained in our conference, as, owing to the condition of the war, many of the brethren had to respond to the call of their King and country. The Scriptures tell us, "And men shall become as precious as gold," and it seems that this is being fulfilled. We can congratulate those sisters who have so willingly responded to the call. With the help of God, who will give them courage to stand up, bearing their testimony to the world and to those they are acquainted with, they can do a great deal more than the missionary who is a stranger in this land, in opening the homes, as the prejudices are stronger against a stranger. The elder plants the seed of the restored gospel, and the two years which he spends in the mission field is but a short time. Generally, he only sees the seed taking root. It is the duty of the local brethren and sisters to nurse the plants and tend the trees until they bear fruit. It was very satisfactory to witness the unanimity that existed in sustaining all those suggested for positions.

The baptismal service was an evidence that, even in this turmoil of war, some honest souls are responding to the warning voice of the elders of Israel—"My sheep will hear my voice." Good instructions were given by the speakers, the majority of whom were elderly men, who have come thousands of miles, in spite of all the dangers on land and sea, to raise their voices in the cause of truth, to bring men out of darkness into the light of heaven, by the gospel. Not only is the warning to the people of the world, but also us, saints, that we should keep all the commandments of the gospel, and by our good lives be shining lights unto others, for good acts speak more than words. Laws such as the Word of Wisdom, of which the majority of the world know so little, would regenerate the world, if put into practice; they would produce a stronger body and higher intelligence; for the Spirit of God will not dwell in an unclean tabernacle.

We are, indeed, a blessed people in this Island, to be able to worship God in peaceful surroundings, and to have such noble servants of the Lord, who are full of love, not only for the saints, but for all their fellowmen.

May God grant us all courage and strength in our trials, that we may endure faithful unto the end!

Barnet. HERMANN STULZ.

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## WHAT ZIONISTS HOPE TO SEE.

THERE are in Palestine some forty colonies of Jews who have returned from Europe and America to the Holy Land, ranging in numbers from a few families to two thousand inhabitants. Mr. Louis D. Brandeis, as spokesman of the modern Zionist movement, explains the object of these Jewish settlements. There is no thought of gathering there all the fourteen million Jews of the world, as Palestine could support but a fraction of that number. Neither is the aim to secure political control of that country. What the Jews returning to Palestine hope is to be allowed to live a natural and free life in the land of their fathers, with the expectation of some time enjoying something like Home Rule. Speaking at a meeting at Whitechapel, promoted by the National Union for Jewish Rights, Mr. Lucien Wolf said that with the triumph of the Allies they would work together for the eventual establishment of a Jewish State in Palestine, towards which the eyes of many millions of the Jewish people were directed. Mr. Israel Zangwill said that if Palestine came their way, by falling under the power of England, all Jews in this country must stand united to take the country over and develop it as a Jewish State.—SELECTED.

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IT is his restraint which is honorable to a man, not his liberty.

## FROM THE MISSION FIELD.

**Baptisms.**—A baptismal service was held at the Turkish Baths, Sunderland (Newcastle conference), on Sunday, September 17th, 1916, when five souls were added to the fold. President Jonathan Hunt officiated, assisted by Elder Vincent Shepherd.

A baptismal service was held at Princes Building, 106 Ann Street, Belfast (Irish conference), on Sunday, October 1st, 1916, when three souls were added to the fold. Elder Sidney L. Wyatt officiated. They were confirmed the same day.

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**Golden Wedding.**—In a letter dated Glasgow, October 3rd, 1916, President George A. Simkins says that Brother and Sister Joseph Leggatt, Glasgow, celebrated their golden wedding on the 29th of September, this year, surrounded by a host of friends and relatives. A program, consisting of songs, recitations, and some old-fashioned Scotch dances, was thoroughly appreciated, as were the good things served at the tables. Brother Leggat was baptized in March, 1854, at the age of eight years. He married his beloved wife on the 28th of September, 1866. She was then Jessie Chalmers. Two years later he baptized her. Their children, nine in number, have all been blessed by the Priesthood. Eight of them lived to receive baptism and become members of the church. One son emigrated to Salt Lake City, where he died last March, leaving a wife and six children. Two daughters are also in Zion. Brother Leggat's mother emigrated to Utah in 1868. She died in Plain City. A poem, composed by Brother Leggat, was read on the occasion of the golden wedding.

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## DIED.

GRIFFITH.—At Llandaff (Bristol conference), September 15th, 1916, Sister Margaret Griffith. Deceased was born May 22nd, 1845, and baptized February 9th, 1900, by Elder Almer L. Fullmer.

MCDONALD.—At Glasgow, September 24th, 1916, Georgina McDonald, the infant daughter of Brother and Sister Donald McDonald. Deceased was born April 9th, 1916. Funeral services were held at the home, September 26th, 1916, President George A. Simkins presiding.

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CONTENTS:


Care of the Body a Religious Duty ... ... ... ... 641
Father... ... ... ... ... 646
When Temples are Reared ... 647
Editorial: Where Was the Garden of Eden? ... ... ... 648
Minutes of Nottingham Conference ... ... ... ... 650
Reflections on the London Conference ... ... ... ... 654
What Zionists Hope to See ... 655
From the Mission Field ... ... 656


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EDITED, PRINTED, AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.